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Oriental University Bulletin

Published by the
FACULTY OF THE ORIENTAL UNIVERSITY, 1919 Penna. Ave., N. W.

VOL. X

WASHINGTON, D. C., JUNE, JULY, AUGUST, 1913.

Nos. 6, 7, 8

Subscription, 30c a year;

50 copies, one issue with agent's address printed on front page \$1.25.

\$10.00 a year

TENTH ANNIVERSARY JUBILEE NUMBER

OUR TENTH ANNIVERSARY JUBILEE.

By Kalidasa (H. P. Holler).

How swift ten years of life are past.

How well: they're years of life—not death.

Thank God! We still have life and breath
And life before us vague and vast.

Conceived on India's burning shore,

Our souls and hands have reared the child.

His youthful vigor some reviled,
And some have started tempests' roar.

His Guardian Angel held his hand

And kept him safe from harm and fear.

Great days of happiness appear:

His voice is heard in every land.

Like Christ at twelve, he joined the wise

Because a Heavenly Concourse leads—

Before the powers of earth he pleads:

"By knowledge, truth, and love now rise!"

His foster-parents lost his trace:

The schools are wondering, churches fear,

And though to him they are so dear,

He turns to God his hopeful face.

Will he transverse the realms of light—

So like his Guard, the Nazarene—

From every source God's truth to glean,

And then the powers of darkness fight?

Will this, "our school," in future years

Bring unto all a light divine?

Will all its work to heaven incline?

If so—no wants and dreads, no fears.

The powers of darkness then must cease.

Intelligence must lead the way.

Its light must shine, both night and day;

And mammon's arrogance decrease.

Now, join your hands with ours today!

The "Oriental" lives and grows,

And blessing from its efforts flows—

To all it sends its love's bright ray.

XENIONS ON OUR PRINCIPLES.

By Kalidasa.

Not for one nation we labor: the world as a whole is our country.

Mankind is one, and we love it. All wars and all difference must cease.

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Trusting our Heavenly Father and having great faith in our Brethren,
 Scorn not, that we in ourselves have the confidence granted to them.
 Spiritual communion with loved ones, who travelled to heights of the morning.
 Helps all our work to perfection, and sheds on it glory divine.
 Earth is in sorrow and suffering. Oh, crush not the reed still aquivering!
 Aid in its struggle for justice, and fight for the right against might.
 Hinder enslavers to fatten! But aid that each man may be happy,
 Getting his share of the riches which God had intended for all!
 Greatest of riches is wisdom. Without it, all others are dangerous.
 Often a fool with his substance will damage himself and his friends.
 Teaching great truths as we see them, we work for the progress of mankind.
 Doing some good: our religion; to strengthen the weak is our bliss.
 Teach everyone; for by teaching you save many ages of darkness.
 Liberty, manhood, and progress begin with the knowledge of truth.

THE ORIENTAL UNIVERSITY TENTH ANNIVERSARY JUBILEE.

The Tenth Anniversary Jubilee of the Oriental University will be celebrated at the University Hall, 1010 Pennsylvania Avenue, Northwest, Washington, D. C., on Sunday, June 8, 1913. Meetings will be held in the afternoon at 3 p. m. and the evening at 8 p. m. The program will contain a Historical Review, addresses on Education on Psychological Basis, Education from a Philosophic Standpoint, Life Universal as Known Through Spirit Communication, the Ideal University, Civil Law and Morality, Modern Requirements of a Minister, the Young People of Today, Unity and Peace, etc. A public conferring of degrees on a number of candidates of various departments, recitations, solos, and music will complete the festival. The following have been invited to speak: Founder and President H. P. Holler, Dean A. W. Belmont of the Philosophical School, Dean T. G. Lewis of the Law School, Dean J. H. Keeley of the Theological School, and other heads of departments, as well as Rev. G. W. Kates, ex-Congressman E. V. Brookshire, Judge F. D. Syrich, and others. The entertainment will be in charge of Mrs. E. Sargent, Miss E. L. Hoffman, Miss I. Finkelstein, and Major Albert Akers.

To all friends of the Oriental University Greeting is extended, and those who cannot be present at the festival, we hope, will remember the pioneers and the Tenth Anniversary Jubilee Fund. Let us try hard to raise the amount suggested. Dare and go to wealthy people and ask them to grant larger donations; but be careful that you go to honest people. Not all wealthy people are dishonest, and some who are not wealthy are willing to sacrifice something for a worthy cause as ours truly is.

HISTORY OF THE FIRST DECADE OF THE ORIENTAL UNIVERSITY.

Never, in the history of education, it would seem, has an institution had such peculiar aims, such comparatively great influence, such good results from meager means, and such firm grounds for hope in a great future; nor, indeed, has it experienced such prominent and concerted opposition from traditional authorities, plutocratic foundations, and the yellow press than the Oriental University just finishing its first decade of existence.

Starting with the idea of instituting professional training to outgoing emissaries of church, state, and commerce and immigrating orientals, under the name of Oriental Mission Seminary, June 8, 1903, in Boston, Mass.; continuing as an expanded Oriental Seminary, in Gowanda, N. Y., from March, 1905, to December, 1907; and advancing as Oriental University, incorporated February, 1908, located at first, for less than one year, at Alexandria, Va., and ever since at Washington, D. C., it is now fast becoming an international university of sciences and spirituality entirely independent and, therefore, most helpful to those who are in any manner held in bondage, a great universalistic, humanitarian, and progressive university.

Though originally intending to teach in residence only, on account of the great need of reaching the many who by force of circumstances are prevented from entering a residence school for higher education, the correspondence method has been adopted, in addition to the residential work.

More and more we glory in overcoming materialism by spiritualism; for by such shifting of the usual policy the University does a work of tremendous practical usefulness, as acknowledged by many advanced thinkers and leaders in modern activities. By it, the University draws with magnetic power many wide-awake students of the great reforms which bode far to revolutionize entirely the educational, scientific, economic or social, and religious spheres of human life.

Hinting from the beginning at intercontinental and inter-racial aims, the Oriental University has more and more boldly asserted the new-born all-inclusive universalism, in which the various nations and races become as one great human family in fact, and

not only in theory. In science, it has fostered the independent research method for the investigation of universal life-forces, as regards both the spiritual creativeness and the material means and forms of evolution and perfection for microcosmic entities. In religion, it has instituted a mighty reform, by discarding the unscriptural trinity-dogma and other untrue and useless dogmas, aiming at demolishing priestcraft, and putting forth anew the genuinely Christian principles of a divinely universal religion which shall be called neither Christian nor pagan, but "Theomonistic," emphasizing the oneness of God and the fact that in all and over all is God, and it has been learned that Jesus is in full accord with this name and these aims. In economics and sociology, the Oriental University is destined, it would seem, to become a leader in a universal socialism of the future, on spiritually as well as economically correct principles, calling this a Theomonistic Socialism.

Can we wonder, that the traditional pedagogues, plutocratic enslavers, and yellow journals, directly and indirectly, have started an opposition against the Oriental University, some of them expending much money in such vicious effort? However, the University is strong in spirit and exerts a beneficial influence, and it has made a record during the ten short years of which all connected with it may be truly proud.

It is immaterial whether we receive the acknowledgment or praise of those who linger in the past and are lost in the contemplation of the glory of vanishing material things. It is enough if the coming generation will understand our ideals and will accord us justice in admitting that we have done what we intended to do, and that this was what was actually needed. It is enough if we also aid in bringing the present generation to a higher vista of psychic perception and divine intuition. That this has been accomplished in part is evidenced by not a few testimonials from people who have taken new courage on account of such guidance.

The total number of students matriculated during these first ten years was 468, namely 390 men and 78 women. This number is comparatively small; but it must be said that during the first years not more than an average of 25 could be found to take our courses. Of the students enrolled, 211 were undergraduates, and 257 were graduates; 182 studied in residence, and 286 studied by correspondence. Of the various departments called schools, the Philosophical School was specially favored, 113 taking courses in it. Next comes the Classical College, with 83 students; then, the Theological School, with 68 students; the Law School, with 48; the Medical School, with 37; the Commercial School and the Music School, with 28 students each; the High School, with 24; and the Orientalistic Seminary, with 21. These students came mostly from the United States; but fully 22% came from foreign countries, namely (in the United States) N. Y. 102; Va. 49; D. C. 36; Mass. 32; Pa. 23; N. J. 15; Ill. 11; Cal. 9; Ohio and Wash. each 6; Minn. and Ore. each 5; Ind., Mich., N. Car. and W. Va. each 4; Conn., Fla., Ia., Neb. and Tex. each 3; Ga., Kans., Ky., Md., Miss., Mo., N. Dak., Okla., R. I., Wis. and P. R. each 2; and Ariz., Ark., Colo., Del., La., Me., Mont., S. Car., Tenn., Utah, Hawaii and P. I. each 1; (Foreign Countries) India 23; England 17; Canada 16; Germany 9; China and Holland each 5; Brazil 4; Chile, Egypt, Guatemala and Japan each 3; Colombia, Cuba, France, Portugal and Salvador each 2; and Austria Costa Rica, Paraguay, Spanish Honduras, Turkey, Uruguay and Venezuela each 1.

Of the 257 graduates, 119 received 139 diplomas; 65 degrees were earned by regular study; 45 were honorary degrees; and 20 duplicate diplomas were granted to those who had earned and received the same diploma at another good college or university before registering with us. Considering that we had more graduate students than undergraduates during the first ten years, and that by the 468 students only 65 diplomas of real academic value were received, it must be conceded even by the sharpest critics that not only is the Oriental University most careful to create Bachelors, Masters, or Doctors, but that our record is far better, by comparison, than that of most other universities and colleges. It is pure slander when the Oriental University is put on almost the same level with easy-going degree-dispensing schools of bad reputation. None can prove that the 65 did not really earn the diplomas, nor that anyone who received an honorary diploma was not worthy.

Besides the regular educational work, the Oriental University has instituted educational reforms along the following lines. We have brought the University to the people and have not waited for the slim chance many have to get a higher education in residence, without in any way lowering the requirements and standard of a first class university. We have emphasized the need of university education on the internationalistic basis, so that, thereby, all the nations gradually may be brought together into one intelligent brotherhood. We have invented the research study method by correspondence, by means of outlines, directions, and proposing the largest number of modern advanced textbooks and special critical works to be studied and compared, widening thereby the scope of almost every course so as to make it for the

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first time truly universal. And, finally, we have established a higher standard of graduate correspondence study, by excluding undergraduates from such study, and to refuse to all, even graduates in other branches, the admission to B. A., B. Sc., and M. D. courses by correspondence. Wherefore, we may be excused when we boldly rank ourselves with the best universities of any country and of any time or age. But we do not expect that the money-crazy schools and boards will admit this. It is not necessary. We will get along without their "recognition." The wise people everywhere will recognize that our task was most difficult, especially if they learn that all the money received during these ten years was only \$10,000. They will ask: "But how could you do it?" We don't exactly know how we did it. We know we have worked hard, day and night, have denied ourselves often the necessities of life even; and we do not regret it. But, beloved friends everywhere, our work demands ever greater expenses, and if ever any institution needed your financial aid, it is the Oriental University. May its usefulness greatly increase during the next decade!

HONOR ROLL OF THE PIONEERS IN THE ORIENTAL UNIVERSITY WORK.

Glory to God, our Beloved, and praise to the Father of mankind!
Honor to those who were helping: the Pioneers here and above!
Listening to guides and our helpers, our Teachers and kind Benefactors,
Let us remember their interests and further such work as they did.
Ten times as many are needed, and hundreds of agents are wanted.
Thousands of students should enter and millions of people be taught.

This Is In Honor of All

who helped during the last ten years to start the Oriental University on its mission for mankind. Only those whose services became specially evident can be mentioned here. Many others may have aided more indirectly by their prayers and their projection of thoughts in harmony or aid of our purposes. May God's blessing be upon ALL!

Prof. H. P. Holler, founder and president of the University; Mrs. Louise M. Vest-Holler, his wife; Prof. Dr. V. A. Tressler, Rev. Dr. G. B. Riegel, Rev. Dr. E. P. Ingersoll, secretary American Bible Society; Rev. Dr. M. C. Horine, president Pennsylvania Synod Lutheran General Council; Rev. Dr. E. Wallroth, bishop of Holstein; Prof. Dr. G. Runze, Berlin University; Dr. G. B. B. Larkeque, Spanish secretary and dean Medical School; Dr. F. C. Nicholas, founder International Academy S. A. L.; Prof. Dr. R. G. McConochie, Mr. Rudolph Moscau, M. Aer.; Dr. Manuel E. Araujo, president Republic of Salvador; Prince Immanuel, founder of Masonic Grand Lodge Order of the Golden Rule; Dr. E. W. Porter, President Potomac University; Instructor Miss Louise A. Irvine, Emerson College, Boston; Rev. Dr. R. E. McDaniel, Lutheran Minister; Rev. Dr. J. Knowles, ex-missionary to India, inventor of Oriental Braille; Instructor Mrs. F. St. Claire-Strauss, Rev. Dr. B. W. Hutchison, M. E. Minister; Prof. T. G. Lewis, treasurer and dean of Law School; Dr. T. R. Sanjivi, president Latent Light Culture; Mr. L. P. Krebs, president Lutheran Church, Gowanda; Rev. Dr. G. Brodthage, Lutheran Minister; Prof. E. H. Young, LL. M., inventor; Prof. C. E. Robson, LL. M.; Mr. C. N. Murray, registrar; Dr. O. Harrassowitz, orientalist; Rev. F. J. Barwell-Walker, Episcopal Minister; Dr. F. T. Miller, founder Journal of American History; Dr. E. H. Schneider, dean German poets in America, journalist; Dr. Sh. Abul Fazl, founder International Law Institute; Dr. H. B. Oertel, Prof. Dr. S. V. Raghavachary, Mr. Th. Anastos, Mr. G. Valentiner, engineer; Miss Laura Brennenstuhl, Miss Erna Krebs, W. J. Cawthon, Esq., Miss Mary Heisler, Dr. G. Kaerger, European representative for O. U.: of whom the following passed to the higher life: Rev. Ingersoll, Bishop Wallroth, President Araujo, and Miss Krebs. Of the angelic spirits guarding and guiding our work who, like these departed ones, communicated with the founder, are Patriarch Abraham, Bishop Phillips Brooks, Prof. Max Mueller (formerly of Oxford), Prof. Dr. Rudolph Virchow, Dr. Th. Hansmann, Mr. Wm. Vest, and Miss Mimi Vest.

HONOR ROLL OF STUDENTS OF FIRST DECADE.

Summa cum laude: Prof. Mastin, L. H. D. s. c. 1.

Cum laude: Rev. I. P. McCurdy, D. Pol. Sc. c. 1.; W. H. Ruoff, Litt. D. c. 1.; R. A. Nicholson, LL. D. c. 1.; Rev. J. Phalen, Ph. B. c. 1.

MEANING OF THE GRADUATE RESEARCH METHOD.

As is well known, the Oriental University is at present more of a graduate than

an undergraduate school. It is, therefore, very important that we define the meaning of the graduate study method which we advocate.

There are schools teaching graduates who do nothing but let the students who are ready to take up advanced work listen to lectures of professors, or, if it be a correspondence school for graduates, the student is required to read certain prescribed textbooks. No doubt, some benefit can thus be derived from advanced study. But this study is no real graduate study. It is no research work. Those who wish to earn a doctor degree, at least, should be researchers.

Now, graduate study, properly, consists of acquiring detailed and specific knowledge; of developing a spirit of inquiry and consecration to the task of extending the bounds of knowledge; and of entering into the actual labor of new discovery. A graduate student should be a researcher. And to become a researcher, the graduate student must be independent. He must be free to choose his material wherever and however he will. To prescribe textbooks for him is making him dependent. The Oriental University, while it names the largest number of best textbooks and monographs known to the Faculty, admits that there may be equally as good, or even better, books than those mentioned. Besides, books are not the only material. Personal observations of physical phenomena, investigation of spiritual phenomena, and personal meditation upon facts and theories must constitute a large, if not the largest, part of the material and means of graduate research work.

The object of the researcher is "to ascertain new facts of a permanent character or to draw attention to new relations among facts already known." It is important also "to derive many (or all) the consequences of facts already known," and to make such derivations is the work of the graduate student. "A body of theoretical doctrines with or without reference to facts to be accounted for by it has also often benefited science and philosophy." Under this head are mentioned by R. D. Carmichael, in his article on "The Meaning of Graduate Study," in "Science," May 16, 1913, the "Mendelian theory of inheritance, the electron theory, the mathematical theory of electricity, projective geometry," etc. However, we would emphasize the importance of basing all theories upon facts scientifically observed. It is not necessary that the theories which are usually drawn from such facts be accepted, but there should not be the slightest misunderstanding of the real facts. This refers not only to physical facts, but also to the large field of psychic facts. The researcher should be able to utilize related sciences for his own research. He should, most of all, be aware of the greatest fact that **mind is the master of the physical**. Mind is the creative force, and mind, though biologically observed in its activities of actions upon matter, is yet divinely supreme to actualities. To limit mind to the observed modes of consciousness, as Prof. James and others did, is dragging mind down, instead of acknowledging it as the supreme master even over its modes of consciousness. **Mind can observe itself and direct itself, as well as observe all other things and direct them.** Research, then, in its highest culmination is supreme mentality: an absolutely free play of the ultimate force of the universe. In such free play, it may project ideas for which neither examples, illustrations, or names are known. It may often be necessary to invent names, to paraphrase the terms invented, and to explain the meaning in a somewhat round-about manner, to be sure that the whole of the meaning be given; for without an adequate explanation, the terms are of little use, indeed. The common folly of scientists is to not sufficiently explain their discoveries and inventions and then complain that they are misquoted or wilfully misrepresented.

Not everyone is a born genius, or a born researcher. But most graduate students can develop the power of independent thinking by exercising this power, avoiding to benumb the faculty of initiative by acquisition, and sharpening it by daring search for the purpose of new discovery. Much may be gained by carefully examining the method of real researchers. There must be ardent enthusiasm; for without it no one will become a real researcher. Researchers must be like Red Indians: always hunting for new trails and following them up, no matter where they lead to. They must have the will and endurance never to give up a search, even if it looks as if the result be not what is expected. **Perhaps, the unexpected result is of far greater value than the expected one.** There is no scientist who has not had many surprises in this respect. It is not necessary at all to be obsessed, as it were, with the special line of study and research; but it is necessary that the enthusiasm be so deep that it keeps the researcher continually on the trail and makes him unswervingly looking forward to new ends or results, even if it should take years to conclude a certain line of research. It is not unacceptable to describe to others the trail pursued, even if the goal has not yet been reached. Others may receive hints thereby, and whether the goal be found by his assistance, or the search be directed by others into new channels, such work is seldom in vain.

Researches should not be carried on only for the sake of practical results or

commercial or outwardly profitable purposes, but a researcher must be an idealist who is perfectly satisfied to hunt for truth for truth's sake: truth being to him his most beloved ideal sweetheart. To see her, to feel her, to be inspired by her beauty, should be enough for him. Ideals are very wonderful and very powerful. Far more so than is usually acknowledged even by scientists and philosophers. **Ideals are the great universal magnets drawing all the real to ever greater perfection.** In the light of the ideal, the real is only becoming, and the real looking toward the ideal, sees in it the absolute universal being without flaw and without change. To find the great ideals above the real things, or the universal above the limited, is the purpose of graduate study and research, and to accomplish this, the graduate student must be independent, a pathfinder and a knower of the Great Spirit, like the Red Man, so badly misunderstood and so cruelly treated by the materialistic Paleface.

BRANCHES OF STUDY RAPIDLY ADVANCING TODAY.

The world is moving. The subjects of study which are now rapidly advancing are evolutionistic, spiritually scientific, biological, philosophical, and equitably legal, psychological, spiritualistic, universalistic, sociological and religious. As in the times past, so also today, there are not many people who have vision enough to scan the future, or who reason from causes to effects. Advanced seers, however, clearly perceive the meaning and almost unlimited scope of some of these advanced subjects, while all too many educators even are still at sea—not seers—and some to their own shame decry the possibility of any advance, by a few pet phrases of ridicule, being steeped in darkness of to them impenetrable matter.

There was a time when most people believed that spirit and matter were forces with exclusive spheres, and more or less antagonistic to each other. Not only so-called "sciences," but also theologies were built on this false theory. Then there came a time when people persuaded themselves that everything could be derived from the physical material; and this deadening materialism holds still sway in the schools, churches, and circles, though they give themselves a philosophic demeanor. Real students, on the other hand, have long guessed that the whole modern development of knowledge would ultimately tend to prove the prophecies of geniuses of many centuries and many countries, viz., that the world is one, as God is one: spirit causing matter, and soul within the form. Many "immutable" laws of nature, of which the youngsters among modern scientists so glibly talk, are changed by mere phraseology, as the real student learns to his surprise. God is the cause of the world, and God comprehends life universal, and life is not immutable rigidity, but liberty (though perfect orderliness), because life means love. How can the "scientists" be so blind as not to see that the principle of love is the only law of universal life! They are speaking of chemical "affinity." But their "law" and "schedule" are too much of a "scheme." There is no law without a flaw. The *lacunae* are all too many, and the "missing links" have not been found; the chances are that they will never be found. Why should "science" ignore the divinity of life and deny the truly liberal law of love, which is the most perfect one of all supposed universal laws? But no, all must be rigid or immutable, so that everything can be measured with a yardstick and weighed with scales. The worst is, society and its judiciary laws as well as social customs have been molded upon this terribly foolish idea of rigid immutability. Oh, how mankind has suffered under this self-created universal despotism. Let there be light on the subject of the divine spirit force in all things and on the moving principle of evolution, namely love!

The following courses of the Oriental University are providing for the now rapidly advancing subjects in the new light of godliness and universal love, and they are specially recommended to those who wish to get the best education.

8. Geography of the World, including Commercial Geography. 8b. History of the World. 8c. Anthropology and Morphology. 8f. Ethnology. 11. Physics. 13. Botany. 14. Zoology. 15. Biology. 18. Theoretical Astronomy. 18a. Science in general. 34. Esperanto. 41c. Electricity. 48. International Intercourse of Commerce. 48a. Industrial Resources of Foreign Countries. 51. Biblical Text Criticism. 52a. Introduction to the Bible. 56. Biblical Hermeneutics. 65b. Spiritism of the Bible. 66. Formulas of Faith. 67. Theomonistic Theology. 70. Christian Ethics. 72. Homiletics. 81. Theory of Missions. 87. Educational Missionary Methods. 94a. Economics. 94b. Theomonistic (Christian) Socialism. 95a. Sociology. 96. Social Problems in General. 98. History of Social Evolution. 109. Principles of Philosophy and Religion. 110. Metaphysics. 112. Psychology. 112a. Experimental Psychology. 112b. Development of Mediumship. 112c. Spirit Photography. 112e. Encyclopedia of Psychology and Spiritism. 113. Moral Philosophy. 114. Philosophy of Religion. 117. Modern Philosophy. 120. Materialism. Idealism and Ideal Realism. 121. Evolutionism.

124a. Energism or Volitional Vitalism. 129. Philosophic Problems. 132. Theory of Universal Grammar. 144. Comparative Language Families. 147. Pedagogy. 148. Development of Mind. 161a. Great Masters of Literature. 166a. Introduction to Fine Arts. 186. Equity or Chancery Law. 187. Constitutional Law. 187a. Law of Personal Rights. 190. Public International Law. 233a. Psychiatry or Mental Therapy. 316. Vedantic Philosophy of India. 320. Oriental Psychology.

Note.—Special attention is drawn to our combination offer No. 10, whereby \$8 may be saved from the regular cash payment for six courses, so that only \$55 is charged for six courses leading to a degree, memberships in the International Psychological Society, Universal Theomonic Association, Golden Rule Order, International Academy of Sciences, Arts, and Letters (also the International Law Institute, to lawyers), and subscriptions for one year to the Journal of Psychology of Religion, and the O. U. Bulletin. Certainly a good bargain. The regular cost would total \$93.60. But six courses may also be paid by installments, at the regular cost of \$70, payable \$10 down and \$5 per month. Order at once! Registration any time of the whole year; which is another advantage of the Oriental University, it being open the whole year through.

ANOTHER NEW KIND OF ACADEMIC DEGREE CREATED.

One of the troubles of anybody running ahead is that the dogs will bark, and if possible, bite his heels. We have experienced this when we created the academic degree of Bachelor, Master, and Doctor of Orientalistics (*Scientiæ Orientalis Baccalaureus*, etc.), the "Independent" and other papers asking "What is it?" Again, when we created the degree of Bachelor and Master of Aeronautics, a number of deprecators, like the New York Times, the Carnegie Foundation, and others ridiculed it. The signs of S. O. B., etc., and B. Aer. were looked upon by them as militating against accepted standards. But they never explain how so-called standards are made and who makes them. Someone somewhere and at some time, for good and sufficient reasons, started something new, and when it ultimately received popular accord, as it must if it be of real merit, it is declared "standardized." This by way of introduction.

We have just received the suggestion that the Oriental University create a new degree, the writer calls it "copyright degree." We have not copyrighted the other two degrees, and we see that the aeronautical degree is to be conferred soon also by other schools. We are glad of it. We do not believe in copyrighting anything, nor do we believe in patents. If we can be of any service to mankind, mankind will find it out and will not withhold from us the due rewards. More than anything else we care for the approbation of God and angels, our dear spirit friends and guides who see further ahead and deeper into the real uses than any mortal genius or any human "authority." Now, the degree suggested by our correspondent is "B. Sc. R., M. Sc. R., and D. Sc. R." If anyone can guess what this signifies, without reading any further, he is smarter than the editor was before he had the explanation. The writer says: "Why shouldn't the Oriental University have a School of Metaphysics, and become the center of investigation of spiritualism also as relating to its practical application for the benefit of those who are living?" Some may wonder what does he mean by "practical application." We think we can give an answer, knowing that this letter comes from Carbo, Sonora, Mexico, and was written by the promoter of mining to whom we had given extended spirit information when he called at Washington. But let him continue: "that is to say, **Bachelor, Master, or Doctor of Science of Revelation.**" Now you know what the above signs stand for. "Those persons who held the degree of D. Sc. R. would have the right to practice scientific spiritualism under the sanction of the University and its allied associations. Spiritualism seems to be a growing force in the world, and it might be well to get in line with it, and be the first university to offer proper courses of study and investigation which would be open to all students, and not carried on behind closed doors as certain investigations are carried on by others at present. Then, as the influence of mediums must be constantly growing, it would be well to have the better class dignified by degrees, if for nothing else than to show that they had made careful studies and were found to have the moral qualities and to be worthy to receive the degree of an honorable institution. There are a great many spiritualists, and it seems probable that they would make contributions to support such a school. This is what was apparently suggested to me this morning without any effort on my part. The thoughts came to me, I was myself not even thinking."

Dear readers, what do you think of this suggestion? Being ever forward and giving a chance to everybody and to everything that seems useful, and as we have

already opened courses in spiritualism, mediumship, spirit photography, etc., along with the usual and advanced psychologic courses, we expect to follow this suggestion. Now, certainly, the arrogant materialistic papers, foundations, schools, and educators will call us "crazy." But when they awaken, one of the revelations of daylight will be that they were the deluded ones.

NEW INTERNATIONAL DECLARATION OF INDEPENDENCE.

When in the course of human events, it becomes necessary for a large part of the human family being oppressed by the other members of such family to declare their independence to which they are entitled, because of imminent danger to themselves and their ignorant oppressors if they remain silent, it behooves such oppressed party to clearly indicate the reasons why defiance is declared.

Wherefore, we, the members of the Universal Theomonistic Association and all who are in sympathy with us in this defiance, assert as follows:

Our oppressors in every land, by civil and ecclesiastical laws and institutions, have created wantonly or carelessly many causes of poverty, licentiousness, and crimes which could have been avoided. Unjust laws and the false teaching that sins can be forgiven by merely outward penance and priestly absolution have caused ignorance of personal responsibility and moral weakness, and have made people believe that the government and church can make men just and good.

They have bought or overpowered the secular and religious press to spread false reports and impressions about the supposed wonderful benefit accruing to mankind from unlimited governmental supervision and espionage and ecclesiastical paternalism, suppressing everywhere the cries of enslaved mankind, for the purpose of political intrigue.

They have aided and are still aiding the drug-dispensing and butchering medicos who know little or nothing of the true science of healing.

They have wasted and are wasting the common property of mankind, to an equal share of which every person is entitled by divine and natural right. They are erecting unnecessary and expensive buildings, collections, battleships, churches, etc., etc., and they pay high salaries and give sustenance to an innumerable army of office-holders, priests, etc. They do this in opposition to private individual or corporate robbers and monopolies or trusts, or are aided and abetted by such, if not governed by them; so that it has become impossible that the enslaved subjects could ever be free and receive the due reward of their labor, because there is not enough money in circulation and available for such just dues, though the oppressors live in luxury.

By the assumption that, by divine right, rulers have power over the bodies of subjects and the church have power over the souls, the oppressors have stifled much of human initiative necessary to develop freely that manhood and divineness for which man was created.

The orthodox and arrogant have foisted upon the world false teachings about Jesus Christ, making him a third part of a supposed triune universal Deity, instead of the true first and perfected and perfecting man and son divine who mediates spiritually and they have thus dimmed the original spirituality of the gospel of the fatherhood of God and the brotherhood of men, as well as the only true universal principle of life as love, which all they have wilfully perverted for their own ends and without regard to the temporal and *post mortem* suffering of their victims. By their teaching of inherent wickedness and self-responsible criminality of all, except themselves (for kings and priests assumed that they could do no wrong), which both they try to punish by foretastes of hell-suffering, degrading and ruinous imprisonment, and even by inquisitorial torture and capital punishment, and because they know that it is forbidden by divine and natural law to kill, under whatever pretext and in whatever authority, they are condemning themselves to the wrath of God and all the generations of mankind living on beyond the veil called "death," and which is only a change into a freer state for the spirit to enjoy or to be developed more or less rapidly into better conditions.

They have discredited, persecuted, and killed the true prophets of all times, and they have had the temerity to assert that for the last 2,000 years no true prophet has come to the earth, but that they, the rulers over bodies and souls, are divinely appointed guardians and interpreters of God for men; wherefore they are utterly ignorant of the fact that God has never left mankind for a day without a prophet.—As they have hardened their hearts toward men, so have they hardened their idol which they call God and which idol they command men to worship, persecuting seers and media by giving them bad names and robbing them through extortionate taxes to be paid, if

they do not forbid them entirely to give voice to divine inspiration vouchsafed through these seers, by God and His ministers sent to help us unto eternal divineness.

Thus, these oppressors, who today, perhaps, use more hidden and somewhat refined methods but who are just as cruel at heart as ever and, perhaps, more determined than ever, have stolen from the multitude of God's children the necessities and comforts of bodily existence, have kept in ignorance and continual fear those who manage to get a bare living, have maltreated and killed millions of people for whose deficiencies they, the oppressors themselves, were responsible, and have closed the avenues to better living and hope that at least God is just and that there is a land of pure delight for the downtrodden slaves, and have driven into suicide those whom they made insane.

Such and similar misdoings are accumulating, and the day of liberation of mankind cannot approach without protest and resistance of those so oppressed.

Wherefore, we, who have investigated about the true will of God and of the true natural rights of every human being, hereby declare and publicly announce that we shall not in any manner aid or abet such evil doings, no matter what the title or office or position of the oppressors may be; that we shall earnestly try to spread a better understanding of personal rights and to create better conditions; that we shall resist unjust laws and the machinations of inhuman rulers and organizations, no matter how long they have endured in the past, and be they large or small, local or national, or even international. But we shall do this not by doing evil ourselves, destroying life and property; but by refusing to obey these oppressors any longer, though we have still more to suffer for a while, for the coming generation to enjoy better times. However, we shall not needlessly sacrifice ourselves, but shall do all we can to increase our number of enlightened men and women and to band them together by ties of mutual interests and true humane feelings, till we are strong enough to change the whole order of things by dethroning the oppressors and making it impossible that such injustice as was done by them reoccur. So help us God and all His holy angels hovering near, being deeply concerned in the welfare of all, even the least, so that we all may be enabled to lead a life on earth that shall be truly preparatory and helpful for our life beyond, on the spheres of heaven, the destiny of all who truly wish it and use their own powers of intellect, emotion, and will, and who gratefully accept the aid offered by God through saintly and powerful spirits all around us; for we have found that one of the greatest lies of orthodoxy is that the spirits who communicate with men are all devils, ignorant, and powerless to do us any good, which lie with the other, that we are naturally depraved, we must first cast off before we can progress.

And we invite everybody in sympathy with these sentiments to subscribe to them and invite others to subscribe, being diligent to obtain the largest number of subscriptions as soon as possible. Cut out this Declaration of Independence, paste it on a large sheet of white paper and invite everybody truly in sympathy with it to sign it, with full address, and forward the list to the General Superintendent, 1919 Penna. Ave. N. W., Washington, D. C. Those who desire a membership card of the Universal Theomonistic Association should forward 50c., except spiritual media and ministers of the gospel who need send only 25c. This membership card is good for life, and is to identify members to one another. If a card is lost or a new one is wanted, the fee will be only 10c. Please act promptly and let us get organized as soon as we can. Names of members will be published in the Bulletin. Addresses will not be given, except privately to other members. Addresses of all signers of this Declaration will be arranged according to location, and the number at each place may be announced, but not the names, except to other signers, if specially requested.

Note.—Weeks after the above Declaration of Independence had been written by Prof. H. P. Holler, he found the following prophecy of the great metatron Enoch, in E. Wipple's Biography of J. M. Peebles, M. D." It seems to be a prophecy pointing to the above Declaration, because Prof. Holler has been informed to be in spiritual relation to Enoch, the ancient saint of the Old Testament. Enoch said through the scribe, July 4, 1877: "(the first Declaration of Independence by the founders of the United States of America) declared rightly that all peoples were fully freed in the light of superior knowledge. A bold life of freedom was inaugurated. And yet, oppressions did come in many ways. Many laws were expounded, were called good, yet the whole would not bear the light of the celestial spheres. The many lives, moved by gold of the earth, were lost to honor. Tend the door now, ye who are here, for the forces of the new. Stand ready to assist in the formulating of a new Declaration of Independence, to stand as related to the most righteous loves of the past and present, yet holding those forms all insufficient to effect changes which constitute the birth of the new. The noble leaders of the ages past are here to welcome the advent

of the White Banner. Dost know, our chosen people will govern the lands of America on days to come." It is significant that, in 1912, to Prof. Holler was also first revealed, through Miss Morgner, the great deluge and destruction to come, and the very first beginning has already been experienced in Ohio and elsewhere, when, as Enoch says,

"The earth of man shall be deluged.
The sons of flesh that are thereon shall die,
And judgment shall be pronounced aloud,
Yea, even the righteous also shall be on trial;
They shall be weighed in the balances of God;
And the splendors of the beautiful one of heaven
Shall enfold them round within its circle."

No doubt, it is not only Prof. Holler, but all who, like him, serve the true cause of God, to whom Enoch finally addresses himself, as follows:

"O mortal, who art immortal;
Thou who in clay partakest of the Eternal,
Is thy soul of force to pierce the dark?
Can'st thou read the hidden?
Those things which I have seen on high;
Those things which I have unveiled—
Are to the slaves of earth a riddle,
Dark as the voices of the stars."

In a seance, when several media were present, on May 14, 1913, Enoch appeared and read both the above Declaration and the Note appended to it, and he said that the Declaration was fully acceptable to him and that the prophecy given to Dr. Peebles referred to Prof. Holler and those who will follow him and join him to bring about better conditions, for "Eternal vigilance is required for the preservation of liberty."

SOME UNSOLICITED TESTIMONIALS RECENTLY RECEIVED.

"I find your courses so satisfactory that I should like to commence on a different line of study this fall. Meanwhile, I shall boost your University at every opportunity, unfailingly." (By a lawyer), 278.

"I have enjoyed this work, and I hope to do more even after I shall have finished the work now on hand." 279.

"I am secretary of a union whose members have all passed for the final certificate, and we intend to start a school (in Mysore) in affiliation with your University." 287.

"I feel that a degree from a University of standing and repute, such as I know yours to be, would help me in my much-loved work." (Vice Principal of an English College) 270.

"I have received the diploma and am much pleased with it. It is most favorably commented upon, and your work is highly thought of. I am satisfied that some of my friends will take some of your courses." 281.

"I find the Official Publications of the Oriental University highly interesting and valuable, in particular so the 'Educator,' to which high praise is due." 273.

"I am glad you once were a preacher. I was for fifteen years, my last charge being in Baltimore. I am glad you are coming to California, and that you intend to start a psychological journal. This (Los Angeles) is a wonderful city, of 450,000 people, and very liberal." 275.

The "Banner of Life," 28 School St., Boston, Mass., of April 26, 1913, published in full our article on the Universal Theomonistic Association, as well as a new article by Prof. Holler on the Relationship of Theomonism with Spiritualism. A theomonistic hymn, entitled "The Prince of Heavenly Spheres," by him, is published in the "American Spiritualist," Los Angeles, Cal., of April 15, 1913.

"I was greatly pleased to learn of the grand and good work you are engaged in for the uplift of our common humanity. One of the noblest occupations to be engaged in at this time—the Aquarian Age—is in education along Social, Psychological, and Universal Religious lines. I notice your University is broad and extensive and all-inclusive in its scope; and from what I gather in your explanation of Theomonism, it is identical with the teachings of the great seers and sages of the past, whose living, burning words have come down to us through the centuries. Their forms now make radiant the heavenly world and they are still continuing their glorious work in inspiring and enriching men's minds. As you know, true Christianity as taught by the Nazarene—not churchianity instituted by Constantine—is in perfect accord with the higher Spiritualism of today. I would be willing to give publicity to your work and

act as a representative. I move among a class of people who are thoroughly in line with your work and would be just the people to take it up. I note also with interest that you purpose moving your center of activities to Los Angeles. A most sensible and practical change; for the city of Los Angeles is virtually the center of Orientalism in America and is about as progressive a city as you will find anywhere in the United States. We have a population of about 450,000. Far ahead of San Francisco in area and population. At the end of this month, Dr. P. and I pass through Washington, and we shall call on you. As we are in touch with a large number of magazines in this and foreign countries and have a large following of sympathizers, thousands in fact, we are in a position to give publicity to all institutions germane to Spiritualism."

274.

"I admire the teachings of your school; but you should add the mighty Order of Melchisedek (see "Theosophic Messenger," published at Krotona, Hollywood, Cal., March, 1913). Theomonism is good if you say that the Mighty Creator is entirely Mind (see my book "Within the Mind Maze," E. L. Larkin, Lock Box 1643, Los Angeles, Cal., \$1.25)." (Director of Lowe Observatory.)

"I received the ritual of the third degree of the Order of the Golden Rule. I am pleased with it. I trust later on I can give it some attention." (A Grand Secretary Scottish Rite Masons.) 269.

"I have gone through the information about the Order of the Golden Rule, and, after due deliberation and weighing the matter, have come fully to appreciate the noble cause of the Order, and, certainly would be glad to join the ranks of its members." 271.

"Your retort to Babcock and the others who attacked you I have brought to the notice of the American Institute, and I hope that it will be a means of making favorable impressions upon the (Kultus) Ministerium." 280.

"I note what you say about the Carnegie Foundation. I have for some time been of the opinion that that organization is one of the strongest forces antagonistic to unbiased education in this country." (By the Dean of a College.) 286.

"I fully agree to your retort to the Carnegie Foundation. More such articles are needed to completely open the eyes of the public." 288.

"I notice that you contemplate moving the University to Los Angeles. This strikes me as being a very happy idea. Los Angeles is a city with a great past, an inviting present, and a still more hopeful future. You can make no mistake in establishing your institution in that city. That city is annually visited by thousands of teachers and men interested in educational matters, who would at once become patrons and supporters of your college. Then, one must not forget to add that the people of the West are, generally speaking, more enterprising and liberal than those of the congested and aristocratic Eastern states. Let me congratulate you on this change and wish your great institution the blessing of God and support of men." 276.

"When the general public will have reached that stage where they will be able to appreciate the cause of progressive education through the medium of extension studies, your high ideals and those of the Board of Trustees will be appreciated, and your sincere endeavors for the public welfare will undoubtedly be universally recognized. Libellers and slanderers usually have a short existence, and the man who can overcome their dangerous utterances is the man of courage and honor, and no doubt, the vindication for which you are laboring with such determination will come soon, and your sincere efforts will be appreciated." 277.

"Thank you very much for your exceedingly kind and affectionate letter. Several of my friends are pressing me not to enter the ministry, but to keep to my scientific work, and writing. I am most anxious that my life and work and every thought should be used to some good purpose, so that I shall accomplish some slight good for others. I often dwell with a feeling of deep thankfulness on all your kindness and friendly regard, and I regret that so many miles divide us; but I feel as though I had known you intimately all my life." (A well-known scientist, artist, and author in England.)

Rev. G. W. Kates, National Secretary American Spiritualist Association, announced Prof. Holler's public lecture on "Spirit Photography and the Famous Hansmann Collection," by saying: "Prof. Holler's forthcoming book on 'Spiritism of the Bible' is the best ever written. He was commissioned by Dr. Hansmann, whose experiments in spirit photography, etc., became known all over the world, to make scientific notes of the collection and to publish them. The great experience of Prof. Holler in occult affairs makes him a competent and interesting witness of psychic phenomena."

"I feel having served the common cause by donating the fee, because it is not the glowing letters that the University needs, but funds, Funds, Funds. The Xth Anniversary Jubilee idea is fine—it ought to work and produce some good results. Three

cheers for our Alma Mater!!! The Bulletin is also fine and interesting, always onward." 272.

A TENTH ANNIVERSARY GREETING FROM SUNNY INDIA.

It gives me great pleasure to learn that the tenth anniversary of the Oriental University will be celebrated in June. May God, our Supreme Father, bless the University more and more and grant unto her long life and prosperity, so that she may inspire everyone who comes in contact with her, for noble service in this life and in that to come. I wish I had a thousand dollars to contribute toward the Jubilee Fund. But I can contribute only the widow's mite. Instead of money, I have sent a few Indian things which you may dispose of for the benefit of the Jubilee Fund. I understand that there is a good demand for such things (36 articles, such as powder box, pen holder, ruler, Indian cake maker, napkin rings, and toys). I am glad also to learn that you plan a trip around the world, and I shall be glad to meet you at Bangalore. I am much interested in the Theomonistic Association and the investigations of Spiritualism by the University. Oh how I wish to be able to get into communication with my parents, my sister, and my child who have passed on to the "Summerland."

You will find in me a staunch friend of the Oriental University, doing my level best to make it as popular as possible, and acting as your agent here. Wishing you every success in all your future plans, and especially in the ensuing anniversary, I am yours sincerely,

J. KRISHNA RAU.

VICE-PRESIDENT MARSHALL'S ADDRESS AND THEOMONISTIC SOCIALISM.

At the banquet of the National Democratic Club, New York City, April 12, the Vice-President of the United States said among other remarkably true things: "If I were a possessor of a vast and growing fortune and had made up my mind that the government should continue to help me make it grow, or if I were a Socialist, I would frown down upon the educational system of America. Have backward-looking and inward-looking men ever stopped to consider what might happen to them here in the great state of New York if those who have not should take it into their heads to make common cause against those who have? Let backward-looking and inward-looking men read the returns of the last election. Let them not close their eyes and dream that what has been, forever will be. All that a man has will he give for his life, and he is not wise who, having plenty, risks it all to get a little more. * * * A change has come across the spirit of the Republic. Be not deceived. Our justice is ceasing to be perpendicular and is beginning to be horizontal. Men are refusing longer to look up that favors may be handed down to them, and are beginning to look around to see how mutual benefits may come to them. The backward-looking and inward-looking men may be able temporarily to check the onward movement of the forward-looking men, but if they do it will be an unwise interference and may result either in a paternalistic system of government which can only endure upon bases of ignorance and serfdom, or in a socialist system which will destroy both the opportunity and the desire of the man to exercise in the fullest capacity his natural and acquired endowments."

A better distinction between the traditional educators, favored by the Bureau of Education, the Rockefeller and Carnegie Educational trusts, and the millionaires of this country, on the one side, and the educators, like Prof. Holler, who have originated and who manage schools like the Oriental University, on the other, than that which may be adduced from the above words of Vice-President Mr. Marshall has never been made. The old-timers are, indeed, only backward-looking and inward-looking pedagogues, while those who sympathize with us—and their number is rapidly growing—are also forward-looking educators and reformers.

As to Socialism, Mr. Marshall has also said a true word. A Socialism which does what he asserts it will do is, indeed, a curse, instead of a blessing. Beware of the beast! Some of the common Socialists are rude, materialistic, unjust, and godless. But there are many better and truer Socialists, and we ourselves favor Socialism above everything else. But we mean Theomonistic (Christian) Socialism, which we are teaching. The trend of our time is justly socialistic. Paternalism is impossible among intelligent and highly civilized people. The principles of our Socialism are simple. It acknowledges that God is one for all; a kind helpful Father; that all men are brethren; that all have an equal share in the family goods of the whole human family; that above the rights of the individual or clan are the rights of the nation and of all nations combined, for all belong together in the house of God; that everybody has real duties and necessary work to perform besides having rights; that all must work according to their best abilities; that all must be just and kind to all others; that the life and things in the gross material existence are only temporary, and that, therefore, the development of spirituality or divine life within the individual,

through the assistance of all, is of prime importance, more, than getting temporal things; and that the divine concourse of heaven is continually assisting all men who wish to be assisted. Together with the common International Socialism, we justly demand the inauguration of a co-operating commonwealth, where each receives all he produces, directly or indirectly. We demand that the hours of labor be cut to four, or at least six, to give work to all, and we believe that it will not hurt at all if Orientals work in America, under the new socialist mode of giving the value of their product, needed provisions, clothing, housing, sanitary care, as well as means of mental and moral upbuilding (instead of wages whose monetary value continually fluctuates), by a scheme of checks for such things as are wanted. As to collective ownership, which is being ridiculed by those who refuse to understand the correct socialist teaching and plan of reform, it may be added that only that is to be collectively owned what is collectively used, viz., railroads, telegraphs, telephones, lighting plants, mills, factories, etc., besides the sources of natural supplies, as mines, forests, etc.; but that which is used privately is also to be owned privately, viz., husband, wife, children, home, farm, carriage, boat, and all other private property.

SHALL EDUCATION BE FREE?

Prof. Dr. Wm. Macon Coleman, the experienced educator and well-known philosopher, sends us a lengthy paper, from which we extract the following:

"A process of Russianizing the United States has made notable progress of late. Hitherto, however, education has not been put under bonds or martial law. But, if the Gallinger Bill becomes a law, the freedom of education in the District of Columbia will be at an end. Like all other propositions aimed at the suppression of individual liberty, the Gallinger Bill, too, pretends to be a remedy against fake schools and colleges. The true aim and intent is to prevent the higher education of the poorer classes (who have not the means and leisure to attend a college), by correspondence study. Of course, there are fake correspondence schools. But there is not as much swindling in the correspondence schools, in proportion to their number, as there is among the residential schools and colleges. To expose these frauds upon an ignorant public would require a volume.

It is a well-known fact that the higher education of the masses of the people is received with alarm by that modern combination of capitalists and obscurants which unites false religion and profits. And it is the correspondence school which is spreading this general and popular education of the masses and letting in the light, at the same time exposing the rot and graft in the capitalist's obscurant plan. Hence, the correspondence school must be put down. What the capitalistic kings want above all things is "docile wage slaves."

But, education will break the yoke that the obscurants have hung on the necks of the wage classes, and the education of the masses is already carried on to an extent which is dangerous to the pirate class. There are millions of young men and women who are now being educated by correspondence methods. I regard the correspondence plan of education as one of the greatest blessings which Democracy has conferred on modern society. And to destroy all education of this kind is what the Gallinger Bill would do."

Editor's Note.—Let none think that the Gallinger Bill is only for the District of Columbia. We have proofs that it is only the entering wedge to pry off the small colleges and the correspondence schools everywhere in the United States. Let every voter write to his senator and representative to kill this and similar bills that may come up, so that education at least be free, for without this freedom there is no hope of any mental and economic improvement. Copy of our April Bulletin, which is exclusively on the Gallinger Bill, will be sent to anyone for a 2c. stamp.

AN EXCELLENT PLAN OF THE SPIRITS FOR BETTER POPULAR EDUCATION.

We made the acquaintance of Mr. Cornelius Grove, of St. Johns, Mich., an aged medium, who stayed for some time in Washington, and we learned from him that the spirits desire every county in the country to have an own newspaper which shall be almost exclusively educational and which shall be delivered free to every head of a family. This is an excellent idea and, no doubt, if carried out would speedily lead to proper education of the masses. It would be easier and better than school education. It is the Oriental University idea carried out for the common school and vocational, as well as civic education for everybody, without cost, except a slight increase in taxes which would decrease with proper management of the advertising department of each paper. In fact, the advertisements would almost pay the whole cost. Write Mr. Grove for a copy of his pamphlet on this subject.

DESTRUCTIVE CLASS LEGISLATION.

The founder of the International Academy S. A. L., Dr. F. C. Nicholas, expresses

his interest in our attack on the Gallinger Bill, see Bulletin of April, by sending us a very lengthy article on "Class Privileges and Legislation," which we regret we have not the space to print in full. He ends it as follows:

"The privileged classes are those fortunate persons who, possessed of sufficient wealth in their youth, can obtain from "recognized," i. e., wealthy institutions, the degrees required. Beyond and about the charmed circle can be seen a spreading throng of millions darker in ignorance with each passing year, because the incentive for the effort has been taken from them. Who will work, knowing that recognition for the effort has been taken from them and that recognition can never be obtained. Provide a proper means to reach a goal of just ambitions, and they will seek a worthy end. Deny a means for progress, and they become the leaders of the mob, to bring destruction.

"The duty of the State is to pass on the results, and to carefully ascertain that the applicant is properly informed and duly skilled. More than this is denied to the State in the constitutional provision that no class legislation shall be enacted. To endeavor to prescribe how and by what means a man may attain a worthy end is not the business of the State. To enact that, except the attainment be achieved under certain specified conditions, an applicant for recognition may not be examined or licensed by the State, the specified conditions not being available for all, or not supplied for all by the State, is class legislation which in the end must bring destruction.

"Under the system of academic privileges and preferences for wealth, which they seek now to establish in the United States, that great man, Abraham Lincoln, could never have practiced law."

But what is the Constitution among the wealthy rulers? Watch how the plutocrats will down President Wilson, Vice President Marshall, and Secretary Bryan, who are of the best who ever occupied such positions! Their end will be in trouble, and those who went into the White House with great hopes will, probably, leave it in mourning. And all good people will mourn, too. But, then—yes, then will come the clash, and privilege and class legislation will reap the reward it deserves: the punishment by the mob, or, to use a truer and more euphemistic term, by the self-liberating citizens, who are always supreme and also always victorious in the end. Our duty is to warn, and, if necessary, to resist unconstitutional class privileges and destructive legislation. Let everyone in sympathy with us take a far more active part in politics.

GALLINGER BILL WELL CHARACTERIZED IN OUR APRIL BULLETIN.

A well known lawyer and scientist of Washington, D. C., writes us: "The Gallinger Bill is well characterized by you, in the Bulletin, of April, as being reactionary. Now that trusts of various sorts are being restrained and regulated, it is amazing that this Educational trust legislation can find any footing for itself. It shows how easily the people can be fooled when they are looking into another direction. We also have the Medical trust, with the Vaccination bugaboo trust included. This last is the most extreme instance of the violation of personal right. I don't think personal prerogative or immunity should be thus violated, even if a whole community can be persuaded by these people. If the whole community obeyed natural law, they would be safe."

A friend of ours, who is high up in the Government circles and who has been offered a splendid opportunity by Secretary W. J. Bryan, read our Bulletin and at once went to the members of Congress to inquire what they thought of it. The general opinion seemed to be voiced by one who said that "there is no more chance for the Gallinger Bill now than there is for snow in the hottest place."

THE DEPENDENT "INDEPENDENT."

Pernicious carelessness in copying one from another, without thoroughly investigating, is characteristic of American journalism; but the dependence of the wrongly named "The Independent," in its article on "Sham Universities," April 10, 1913, is about the limit. In it the editor tries to overdue even the Carnegie scribblers, for "effect" is all the American journalist is after, because effect means money often, though sometimes it means financial loss, as the Munsey paper found out when it attacked President Holler, in 1909. Friends of the Oriental University, of course, will refuse to subscribe any longer to the "Independent" when they read that scurrilous article meant to destroy the University which they love. Such careless attacks always work both ways. They are bringing to the University many new staunch defenders. After the first attack mentioned above, and after we had everything thoroughly threshed out in court, in 1912, so that we know exactly what are our rights, not a single one of our friends has forsaken us, and many new ones have been added.

REPORT OF THE INTERNATIONAL LAW INSTITUTE, AFFILIATED.

Dean: Sh. Abul Fazl, LL.D., A. A. S.

Associated Officers: M. Hussam-ud Din, M. O. L., vakeel chief court; Nawab

Nayabatali Khan, H. P. LL., vakeel chief court; S. K. Singh, barrister; Mabarak Ally, vakeel chief court; L. D. Devall Ally, vakeel chief court; Sh. Moula Baksh, vakeel chief court; Col. A. Majid, B. A.; M. J. Ally, B. M.; S. H. Singh, B. O. L.; Sh. M. Hus-san, F. N., B. A.

This Institute has now over one hundred members, including almost all members of the Kapurthala Bar, and the others are nearly all members of the Bar in other States. The aim is to join congenial lawyers from all countries of the Earth together for the purpose of preparing the grand future Republic of All Nations.

Every lawyer who is admitted to the Bar of any country is welcome, upon payment of the membership fee of \$2. Applications and payments may be made to Prof. H. P. Holler, LL.D. h. c., 1919 Pennsylvania Avenue, Northwest, Washington, D. C., who has been elected as the Recording Secretary.

NEW PROMOTIONS, JUNE, 1913.

Graduates with Degrees.

Earned Degrees: Edgar C. Abbott, Shakespearean lecturer, Ph.D.; Lewis M. Bernstein, LL.B., LL.M.; Henry C. Finkel, LL.D., banker, Ph.D.; A. Clark Harrington, M. A., Ps. D.; Prof. Paul F. Keeton, B. A., Dean Oklahoma State Baptist College, Ph.D.; Rudolph Moscau, B. Aer., M. Aer.; Ralph A. Nicholson, LL.B., Ph. G., LL.D. c. l.; Charles E. Robson, LL.M., LL.D.; Mrs. Eleanor Sargent, Litt. B.

Honorary Diplomas: Burton E. Bennett, LL.D., B. Sc., Lit. M. h. c.; Johannes Presler, Dr. med., Oberarzt, D. Th. h. c.; Count Emilio Budan, scientist, Ph. D. h. c.; Rudolph Dreher, Zahnarzt, Sc. D. h. c.; Rev. George W. Kates, Nat'l Sec. Am. Spiritualist Ass'n, D. D. h. c.; Thelapurath C. K. Kurup, B. A., lawyer, A. M. et LL.D. h. c.; Edgar Lucien Larkin, director Lowe Observatory, Sc. D. h. c.; Fritz Keusch, Zahnarzt, Ph. D. h. c.

Duplicate Diplomas: Sh. Abul Fazl, LL.D., LL.D. a. e.; B. N. Khosla, Lic. Med. et Surg., Gr. Med. et Surg. a. e.; Sh. Abul Majid, B. A., LL. B., B. A. et LL. B. a. e.

NEW MEMBERS FOR AFFILIATED SOCIETIES.

Universal Theomonic Association: Dr. M. D. Kelley; Mr. J. Krishna Rau.

International Psychological Society: Dr. M. D. Kelley; Dr. C. O. S. Mawson; Mrs. E. Morener; Mr. R. Moscau.

Order of the Golden Rule (Masonic): Dr. M. D. Kelley; Mr. R. Moscau.

International Academy S. A. L.: Dr. M. D. Kelley; Dr. H. Leleus; P. Connor. Branches are being organized in Philadelphia and New York.

All Graduates are urged to join the Oriental University Alumni Association. Annual fee only \$1.

THE \$20,000 TENTH ANNIVERSARY JUBILEE FUND WILL NEVER BE RAISED IF YOU, DEAR READER, DO NOT START AND EARNESTLY TRY TO INTEREST EVERYBODY. LET US HEAR FROM YOU, PLEASE. DO NOT WAIT FOR THE OTHERS. YOU ARE THE ONE NEEDED. YOU CAN DO SOMETHING. EVERY LITTLE BIT HELPS.

COLORS.

Colors displayed on pennants and hoods of gowns: Azure (Light Blue) and Mandarin (Burnt Orange.)

CHEER.

O-r-i-e-n-t-a-l Rip! Rah! Rheel!

This is our own University.

Rah! Rah! Rah!

Rah! Rah! Rah!

Rah! Rah! Rah!

QUERIES.

Stud. Why call her "Oriental?"

Prof. Some sav. she's queer and quaking.

Like Oriental mystics;

While others think she's faking,

Like Oriental rustics.

I think, it's best to take her

For all she's worth and giving;

And never to forsake her

As long as you are living.

Stud. What's the diff. between a resident and a correspondent student?

Grad. The one is strong on the ear and the other on the eye for a channel of the lightning lore. The one enjoys the thund'ring roar, the other likes the flashes' bolt. But the chances are that more goes through the retina than through the tympanum; especially if the acoustics is faulty and the vision is extended.



Cor. Stud. It's odd, I haven't seen my Prof., nor ever saw his picture.
Cor. Grad. Wait till he gives you a piece of his mind. It will show him, you, and much besides.

LOVE SONG.

O. U. I love with might and main.
May she true love of others gain!
For I'm not jealous, not a bit,
But hope that she will make a hit.

ORIENTAL UNIVERSITY EXTENSION LECTURES BY PROF. H. P. HOLLER.

The influence of the University should be extended by spreading the following specially prepared lectures arranged for private or group study. Graduates and representatives are requested to take subscriptions for them. They will be published in order of number of subscriptions received. Regular price, 30c per copy; \$2 for ten. Subscription to be paid when ready for delivery, only 15c per copy; \$1 for ten; so that subscribers save 50 per cent.

Explanation: x prefixed means printed and now available, at regular prices. Affixed: pr means printed, but now out of print; ex pr, extracts from printed book; ex b, extract from book to be published; del, public lectures delivered before large audiences; l, lecture to be delivered; c, adapted from the University's correspondence courses; tr, unpublished treatises.

(a) Orientalism.

Orientalism and the XIII Congress of Orientalists—tr.
Explanation of Oriental Alphabets and Holler's Standard Alphabet—c.
Vedic Literature from 2,000 to 400 B. C.—ex pr c.
Introduction to Aryan Languages of India—tr c.
Introduction to Dravidian Languages of India—tr c.
Six Systems of Indian Philosophy—pr c.
Index to the Rig Veda—tr.
Index to the Valuable Original Asiatic Journal, vols. 1-40—tr.

(b) Psychology.

Definition of Modern Advanced Psychology and of the Soul—del ex b c.
Psychism and Spiritism—del.
Holler's X-Psi Rays and the V and N Rays of French Scientists—del.
Telepathy—del.
Spiritism of the Bible—ex b c.
Spirit Photography and the Famous Hansmann Collection—del ex b c.
Psychic Development and Mediumship—tr c.

(c) Religion, Theology, and the New Testament.

A Scientific World Religion—del.
x Theomonistic Theology.
Religious Aspects of the World Peace Movement—del.
Bahaim, the Modern Syncretistic International Movement—del.
Principles of Philosophy and Religion—del c.
Spiritism of the Bible—ex b.
New Testament Text Criticism and Relationship of Greek Mss.—tr c.
Corrected Translations of New Testament Texts—tr.
Foreign Mission Apologetics—pr.
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(d) Philosophy.

Evolution and Involution—del.
Six Systems of Indian Philosophy—pr c.
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(e) Poetics and Drama.

Poetics, with Examples of Original Metric Compositions—c.
The Spenser Stanza, a Metrical Investigation—tr.
The Spiritual Drama: "The Gandharvas" (a Play)—del.
"Munindra," an Epic of Modern Problems—tr.

(f) Various Subjects.

x Evolutionism.
x Economics.
x Pedagogy.
History of Freemasonry before Solomon—del.
Library Science—tr c.
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